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ABSTRACT

For the past several years, much emphasis has been placed on open enrollment plans involving bussing that enable black and white students to attend schools together. The Laboratory School of the University of Northern Iowa in Cedar Falls has been involved in such a program since 1968. As the project developed, the potential for very serious problems relating to racial tension and student frustration became evident. To approach these problems and to promote more openness and understanding between students from different communities and differing cultural backgrounds, cross-cultural group counseling sessions were developed. The groups during the past two years have consisted of combined 7th and 8th graders and combined 9th through 12th graders. Due to administrative support, student requests, and observed behavior change, a similar grouping of students will be employed during the 1972-73 academic year. Counselor observations of the program are examined, and student and faculty questionnaires and analyses of them are also included in this paper. (Author)

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CROSS-CULTURAL COUNSELING:

BRIDGE BETWEEN DESEGREGATION AND INTEGRATION

A study relative to group counseling
and its impact on students and faculty

Presented at the

AMERICAN PERSONNEL AND GUIDANCE ASSOCIATION CONVENTION

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INTRODUCTION

With the increased focus of attention being placed upon integration and desegregation within our schools, efforts to develop varied strategies for maximizing the benefits to be gained by the students involved have increased. To be sure, this undertaking is not an easy one. It is retarded by the frictional drag of the many social agonies born from - racial - and class-nurtured discords of centuries' making. Nonetheless, as was with Harry Truman, the courts have made clear to the schools that the buck stops with them. As put by Robert M. MacIver:

> The school's function is to educate and where the family and the community fail to promote the social adjustment and the psycholgical development necessary to prepare the young to receive the education the school offers, it must step in to provide it within the area of its capacity.[1]

The undertaking assigned to our school is one which invites much skepticism on the part of many observers and on the part of many educators as well. In sum, we might define it as a task in which a basic societal institution, born out of the desire to transmit culture, tradition, and knowledge, is charged to reshape society in a way basically inimical to the institution itself--and to society in total. The fact that integration and desegregation have caused considerable upheaval is testimony which supports this thesis. Revolutionary rhetoric would swiftly conclude that the undertaking is a futile one--as it relies upon the agentry of oppression to reclaim for society the oppressed. Indeed there is much evidence within integrated schools to support the latter thesis. There is also unfortunately, very little to refute it. Rioting within schools, absence of discipline,

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[1]MacIver, Robert M. Delinquency Prevention Through Guidance in the Schools, (Final Report No. III - JUVENILE DELINQUENCY EVALUATION PROJECT of the City of New York) August, 1961, P. 2.

little regard for learning and a pervasive attitude of cynicism are some manifestations that schools are missing the mark.

Some of us are trying, nevertheless, to surmount these barriers. In the process we are trying, insofar as humanly possible, to free ourselves of oppressive armor and have undertaken the task to make school a more humane and viable experience for our students. This process requires dialogue and change. The study which follows describes a cross-cultural experience which we feel has contributed favorably to the climate of the Malcolm Price Laboratory School at the University of Northern Iowa in Cedar Falls. It grows out of the process of dialogue and contributes to that of change.

Composition of School Population and Integration Rationale

Malcolm Price Laboratory School serves an attendance zone within the Cedar Falls community, as do the other schools within the city. The only selectivity which might be ascribed to it emanates from the fact that residency of university staff is higher, per capita, in this district than is the case in any other district. Proximity to work can be cited for this higher concentration of university personnel. Even so, the laboratory reflects only about a twenty-five (25) per cent enrollment of students from families related to the university through employment. Prior to the fall of 1968, the school population was exclusively middle-class white, with an occasional exception or two occuring throughout the years.

Subsequent to the death of Martin Luther King and Robert F. Kennedy, increased concern for better racial understanding was recognized at the University of Northern Iowa as a pressing need. Increased racial understanding was also recognized as an area in which the university might well afford to move from a position of passive understanding to one of active participation in the search for solutions to a tremendously complicated problem.

University faculty and administrators could see that in the university's function of training teachers, that the mono-racial construct of the laboratory school population was obviously a less than adequate training ground for teachers entering what was seen as becoming an increasingly pluralistic society. Teacher-graduates should be equipped, insofar as possible, to contribute positively and creatively to an increased human understanding. An additional concern was that laboratory school students themselves were not attaining, qualitatively, an education which would maximize their potential for contributing effectively across the spectrum of society at large.

With the remedying of these two major defects in the educational program in mind, the University of Northern Iowa in the fall of 1968, in cooperation with the school board of Waterloo, undertook a busing program which resulted in the enrollment of thirteen (13) black junior and senior high school students in the laboratory school.[2] These thirteen students amounted to roughly five per cent of the junior and senior high enrollment of Price Laboratory School. As it happened, the final decision to bus students was hastily made and the laboratory school staff was only modestly prepared to receive the new students. The complexity of the move, increased by the suddenness of the action, was also complicated by the reluctance of senior high students to switch to new environs and take upon themselves the readjustments that such an undertaking required.

Expectation and Actuality

The initial expectation was not that all would run as smoothly as a well-oiled machine. But, at the same time, it was not expected that problems would exist to a significant degree nor persist for an extended period of time. In other words, the new chemical additive might cause some initial agitation of

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[2]The population of black persons in Cedar Falls amount to only several families. Therefore, Waterloo, which borders Cedar Falls and has a population of 76,000 persons, of which approximately 7,500 are black persons, was seen as being the only nearby locale from which the university could expect to attract black elementary and secondary students.

the existing compound, but the rumbling would eventually dissipate and the molecular structure would yield a far finer and superior product.

Indeed it seemed as though this prognosis was not far from the mark. Black students were invited into the homes of white students for dinner, for overnight stays, and for sundry other gracious occasions. Not long afterwards, however, the reality of black presence began to penetrate through the intoxication of novelty and real problems of adjustments began to appear.

Since the fall of 1968, black student enrollment at Price Laboratory School has continued to grow. In the fall of 1969, twenty-six elementary students were in attendance along with twenty-two junior and senior high students. In the fall of 1970 the enrollment of black students showed further gains. In that year thirty-five elementary and twenty-four junior and senior high students were enrolled. Continued gains are noted for fall 1971 and fall 1972. Today there are sixty-one elementary students and thirty-six secondary student from Waterloo attending the Price Laboratory School. As this increased enrollment of black students materialized it became increasingly apparent that mere physical desegregation itself was not the alpha and omega of school integregation. In fact it was in many ways only the beginning.

While the university had foreseen the need for a humanistic and responsive involvement throughout the total community, the vision beyond the initial step was not as lucid nor as clearly focused. Preparatory steps, due to lack of time for planning, had not been undertaken. This posture naturally placed the laboratory school in the position of reacting to crises as they arose, rather than in the position of acting to prevent such crises in the first place. Another major impediment was the absence of staff with experience and understanding who could contribute to the resolution of racial conflicts and who could at the same time help to formulate alternatives which would serve as

solutions to immediate problems and possibly as preventives to future problems.

Having survived the first couple of years with reasonable accord between black and white students, it was soon obvious that the novelty of black attendance was now no longer existent and that the period of genteel conciliations was suddenly over. Flashes and sparks erupted as racial interactions began to generate friction--black students with white students as well as black students with white teachers. Racial and ethnic epithets appeared on walls and various other places throughout the school. Accusations of blacks being thieves were heard among a small vocal group. Sensitivities to exclusions from some activities were expressed by blacks-- cheerleading being among the prominent ones.

Polarization - Some Causes and Outcomes

Within the school it was apparent that polarization was beginning to solidify. The bold and innovative busing program was itself beginning to be questioned as having been a move in the right direction. Some questions, to be sure, developed out of the realization that the busing of a minority from one community to another could not, in and of itself, recompense that lack of minority membership within the receiving community. In addition to this, such busing unveiled other negative dimensions not previously considered or contemplated as possibly having an impact on black students. First, busing limited the black students' participation in after-school activities. Secondly, it offered the beleaguered blacks an interlude where together they could mold a unified front in order to survive in what they had come to know as hostile environs--the school. While the latter enures to survival it is also counter-productive to the establishment of positive social interactions.

From Conflict to Cross-Cultural Groups

Administrative sensors had begun to receive vibrations of these deteriorating trends. The problem was--what to do about them? And, as often happens, a leisured pace towards a solution was aborted by a racial conflict between two high school males. The involved white student was injured with a knife in this incident. The ensuing agitation with which the community received this news was considerable.

Cross-cultural groups at Malcolm Price Laboratory School grew indirectly out of this kind of crisis situation. It was not merely the latter incident, but rather a series of incidents which culminated in the experience just cited, that urged the decision to engage in group discussions. Initially, discussion groups were formed exclusively with students from Waterloo.

The decision to begin group discussions with students from Waterloo was not undertaken specifically with that group because it was felt that they were primary instigators, rather it was felt that they were more easily grouped and that their grievance seemed the more compelling. The groups were successful, we feel, perhaps even more than we initially foresaw and perhaps even more than we had any right to expect. Certainly, they were cathartic initially, but we feel that this in itself defused a potentially explosive situation. The black students were much relieved that some channels were provided where at least their grievances and frustrations could be voiced. As a result of this, we seemed to observe a more relaxed atmosphere about them and a renewed effort to be a positive factor within the school.

The cross-cultural groups developed out of the awareness among black students that their total impact on the school would be minimal unless their group was broadened to include influential white students. Various students were subsequently identified as having influence among wide segments of the

school population. It would not be inaccurate to say that many of the identified students were negative in their attitude towards the presence of black students in this school. Nevertheless, they were invited, and with very few exceptions, most agreed to participate.

Significant Points Dicussed

Several conflicts were identified as impediments to good relationships within the Laboratory School and, as such, were seen to be good points of departure for group discussions. Nevertheless, it was the responsiblity of the group participants to raise points pertaining to race relations they wished discussed. Often the groups used previous discussions as departure points for an exhaustive exploration of a given topic. Occasionally an encounter group was held. Generally, the latter would evolve out of a specifically troublesome problem. Among the topics dicussed and explored relative to effects and implications growing out of them are the following:

1. The students recognized the need for more black faculty members - especially a female who could identify with the black female students at MPLS.
2. In the first year of the cross-cultural groups questions were raised as to why there weren't more blacks attending MPLS. It was felt that the presence of more blacks would help eliminate the boy-girl deficit as far as dating was concerned.

   (With the steadily increasing percentage of black students in the past two years, this concern does not appear to be as great today as it once was.)
3. The students dicussed the impact of "Tomism"[3] upon black students. Because of the pressure of this concept, many black students expressed their unwillingness to make allegiance with white students, - particularly outside of the academic classroom.

   (Junior high males do not appear to have the same degree of concern on this as senior high students.)

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[3]Tomism, as perceived by black students, is taken here to be a wide involvement with whites to the possible exclusion of some relationships with blacks.

4. Discussion, in detail, of the inherent problem of geographic locations was undertaken. Black students intimated they would participate in more extra-curricular activities, and out-of-school events, if they lived in Cedar Falls and didn't have the bother of traveling back to Waterloo. Both white and black students acknowledged that your closest friends are those with whom you associate in your own neighborhood after school hours.
5. Black and white students alike acknowledged that their interests differed greatly, which hindered their development of close friendship.
6. Black and white students did express the need to get together outside of school in some type of social activity that would help foster better race relations. Among the activities suggested were
    a. group picnics
    b. potlucks
    c. community student exchange (similar in concept to the Foreign Student Exchange Program)
7. Inhibiting dynamics such as those emanating from society's abhorrence of interracial dating were perceived to be boundaries which retarded good healthy interactions in classroom activities as well as in other social preoccupations. Parental attitudes and their resulting influence or impact received some analysis as a corollary to this problem.
8. The desirability of having a positive attitude about self was explored culminating in a group consensus that a person should be proud of his race whether black, white or other.
9. The merits of cross-cultural discussions were also questioned. Agreement among the participants was expressed that racial interactions were improved over what they had been before cross-cultural discussions began.

10. Students have been engaged in Value Clarification activities and discussions. (The receptivity of these discussions are largely dependent upon age of participants and size of groups)

DEFINITIONS

Busing Project

This term refers to the transportation of black students on a bus from the Waterloo community to the Malcolm Price Laboratory School in Cedar Falls and back to Waterloo after school.

Cedar Falls Community

Cedar Falls is a northeastern Iowa city having a population of 29,597 persons according to the 1970 census, of whom less than one per cent were black persons. The University of Northern Iowa is located within the city, but not included in the population count.

Cross-Cultural Groups

This term refers to a counseling technique involving multi-racial or multi-ethnic students in a group counseling experience. The aims are to establish a meaningful dialogue within the group and to foster racial harmony within the school at large.

Malcolm Price Laboratory School

This school is the laboratory facility for the University of Northern Iowa in Cedar Falls, Iowa. It has an enrollment of 750 students which is drawn from a primary attendance zone and from an outerlying buffer zone. In the event that maximum enrollment is not reached from among families in the primary zone, then children living in the buffer zone may be enrolled.

By special arrangement with the Waterloo Community School Board, areas in Waterloo heavily populated with black families are included in the buffer zone. The primary responsibility of the Malcolm Price Laboratory School is "to prepare teachers and other educational personnel for schools and colleges and to carry out research and provide consultative and other services for the improvement of education throughout the state."[4]

Waterloo Community

Waterloo is the city which directly borders Cedar Falls on the east and has a population of 77,533 persons according to the 1970 census, of whom approximately 7,500 are black persons. It is the only nearby locale from which the university could expect to attract black elementary and secondary students.

COUNSELOR-OBSERVATIONS

The first seven points listed here apply primarily to the first year (1970-71).

1. The early session (first and second meetings of one junior high group and the senior high group) tended to have more confrontation between students. In these sessions, students were more likely to interact with emotion and defensiveness when discussing topics related to racial concerns.

2. In the tenth, eleventh and twelfth grade group, as the number of sessions increased, there was a movement away from direct confrontation and, also, an observable reluctance to communicate openly. Nevertheless, students continued to come to these sessions demonstrating, we felt, a willingness

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[4]University of Northern Iowa Bulletin, LXXI, 1 (January , 1970), p. 10.

to work toward a better understanding.

3. One group of seventh, eighth and ninth grade students was formed primarily from students who volunteered for involvement in cross-cultural discussions. The process of developing trust, group cohesiveness and communication within this group was very favorable, and easily facillitated as the sessions continued into the year. Personal feelings were expressed, but without the defensiveness and open confrontations that were observable in other groups.

4. One of the greatest sources of frustration seemed to develop after students had identified problems but felt unable to resolve them. This inability developed largely from the fact that the problems identified were mainly problems which resulted from the existing insularity between students' home-communities.

5. In the first three or four sessions of the two junior high groups, black students seemed more willing to enter into discussion than did white students. By the fourth or fifth session, however, white students began to get more actively involved.

6. The junior high group, which consisted primarily of volunteer membership, developed a fairly good level of cohesiveness. Having done so, they expressed the desire to explore interactions with one another in ways other than through group discussion of those problems that occur in and out of school. Subsequently, one session was spent in game-type activities; later still, both junior high groups organized by themselves an after school picnic to get at the type of interaction they had previously suggested.

7. Although many students expressed through the survey that race relations at MPLS were not much better than they were before the cross-cultural

groups began, they did indicate in our sessions that there was an increased level of awareness of how the two races differed culturally. The white students indicated that they better understood attitudes and temperaments of black students' likewise, black students indicated a better understanding of attitudes and temperaments of white students.

The following points apply more to observations of recent years (1971-1973).

8. Students again volunteered for group discussions in the fall of 1972. Four junior high groups were initiated. A degree of apathy was somewhat apparent among senior high students as only twenty expressed a desire for the discussion groups. Of these twenty, only three were black. Thus the counselors decided to let the school year progress a little further before holding the first session.

   Not long afterwards, an altercation in the halls between two girls, one white and one black, grew out of proportion and threatened to cause serious repercussions and consternation throughout the school. Disturbed by these developments, black students suggested that those students most directly involved in this conflict and those most keenly affected by it should sit down and discuss the situation and attempt to resolve the disagreements. In an attempt to accomplish this task, they, along with the Student Council president, initiated group meetings.

   These students felt it was solely incumbent upon themselves to arrive at a solution for this conflict. Therefore they requested that no faculty member be present. On other occassions when conflicts arose, the students continued to turn to dialogue for a resolution of the disagreements. At times they discussed these by themselves while at other times the counselors were asked to faciliate the discussion.

   The volunteer cross-cultural groups then have played an important evolutionary role in the growing acceptance of dialogue as a solution to misunderstandings and conflict. The students are demonstrating this thesis

by modeling the very thing the groups were designed for - - using dialogue for resolution of differences.

9. After being involved in discussions for two years, senior high black students appear to be more interested in meeting with students who can effect a direct change in school social interactions. This is much more preferred than meeting regularly with those who have volunteered for discussion groups, i.e., black students prefer meeting with individuals who have the capacity to achieve solutions to problems rather than those who will engage in intellectual discussion on race relationships.

10. It is not possible to accurately assess the contributions that the group discussions have had on student behavior but listed below are some observations of faculty and administrators relative to student behaviors and student interactions.

    a. more black students receiving the benefits of extra-curricular activities, e.g., music, drama, speech contest, athletics, pep culb, etc.
    b. more relaxed atmoshpere through out the school
    c. teacher and administrative feedback is positive
    d. blacks on student council
    e. blacks and whites jointly planning a student center
    f. joint planning on an all school dance centered around a black musical group
    g. black students appear to feel that they can express their grievances

11. While it is not the ideal, a productive cross-cultural group session often grows out of some conflict.

12. Many students who were not directly involved in the groups expressed a

desire to join. Others expressed a feeling that it was good that something was being tried, even though they did not care to be involved.

13. Our experience over a three year period leads us to suggest that:

a. There is much potential in social events that bring students together outside of the school. There is value in interaction other than the group discussions. Understanding of another culture as well as a deeper insight into one's own culture can be a benefit.

b. Involving classroom teachers can widen the scope and impact of the discussions.

c. Problems that develop from desegregation can not be worked out by students alone. Counselors and other faculty must be willing to get involved.

d. The group model should be continually evolving with new techniques and approaches being tried.

e. The lower the grade level at which true integration is achieved the better the possibility of students developing a feeling of school unity.

QUESTIONNAIRE

The following questionnaire was devised for the orginal study and adminstrered in the Spring of 1971. It was also adminstered in the Spring of 1972 following the conclusion of the 1971-72 groups. The data presented below is relative to the 1971 questionnaire. The 1972 data was similar in nature; however, some behavioral outcomes as noted in the section on counselor observations should be referred for further information. The total number of students completing the questionnaire was 51.

Racially, the groups were almost evenly constituted. There were 24 black students and 27 white students. You will notice that on most of the questions, less than this number are accounted for. The reason for this that some students chose to make comments of their own rather than select a specific choice as provided for in the questionnaire. In addition to the comment type response, some students checked more than one response.

It is our opinion that the most honest reporting of this kind of data requires the addition of an "other" category. For those who failed to respond to an item we have reported those non-responses in a category called "non-responses". You will see these two added categories in addition to those which orginally appeared in the questionnaire. Percentages are rounded off to the nearest whole. This results in some totals appearing as 99 or 101 percents. Asterisks denote these special circumstances.

(Students have given their permission for publication of the following data).

QUESTIONNAIRE RESPONSES AND ANALYSIS

1. Your present grade: (Check one)

[4]	7	[12]	8	[20]	9	[5]	10	[5]	11	[5]	12

TOTAL - 51

2. Your sex: (Check one)

[27] Male [24] Female

3. Last September at the start of the school year, how did you feel race race relations were in the school?

		Total %	Black %	White %
[0]	Good	--	—	--
[31]	Average	61	67	56
[16]	Poor	31	21	41
[2]	Other	4	8	--
[2]	No response	4	4	4

(Item 3 refers to perceptions of racial relations in September, 1970. You will note here that none of the students felt these relations were good. However, white students indicated a less favorable consensus (41%) than did blacks (21%).)

4. When you <u>first heard</u> that a part of Waterloo would be in the Laboratory School zone, what did you think of the idea?

		Total %	Black %	White %
[26]	Thought it was a good idea	51	38	63
[12]	Thought it was a bad idea	24	25	22
[9]	Other	18	25	11
[4]	No response	8	12	4

(Item 4 refers to the value of the <u>idea</u> to bring Waterloo students to MPLS. Here we can see that a slim majority (51%) of the students thought it was a good idea. It is evident in this instance that white students (63%) took a more positive stance than did black students (38%).

5. How do you feel now with regard to a part of Waterloo being in the Laboratory School attendance zone?

		Total %	Black %	White %
29	Think it is a good idea	57	38	74
10	Think it is a bad idea	20	29	11
9	Other	18	21	15
3	No comment	6	12	--

(Here we see that the figures are almost identical to those in Item 4. The main difference being that more whites now feel positively toward the experiment. Black students indicate, on the other hand, that they are slightly more disenchanted.

6. How would you relate race relations within the Laboratory School as compared with race relations outside of school?

		Total %	Black %	White %
22	Race relations are better in the school	43	38	48
10	Race relations are worse in the school	20	21	19
15	Race relations are about the same in the school as outside the school	29	38	22
4	Other	8	4	11
0	No response,	—	—	--

7. Do you feel that racial harmony within the school can be achieved by leaving it to the students--that is, that students will naturally achieve this by themselves?

		Total %	Black %	White %
27	Yes	53	58	48
17	No	33	33	33
6	Other	12	4	19
1	No response	2	4	--

(This item questions how racial harmony might be achieved within the school. The response indicates that a majority of cross-cultural participants believed that it could be achieved naturally--that is among the students themselves. Included in this majority, is a 58 percentage of black students who initially foresaw the need for cross-cultural groups.

8. Do you feel that cross-cultural discussion groups have a useful part to play in a multiracial school?

		Total %	Black %	White %
39	Yes	76	75	78
6	No	12	13	11
4	Other	8	13	4
2	No response	4	--	7

(Contradictory to Item 7, this item shows an emphatic affirmative for cross-cultural groups on the part of both black and white students.)

9. To what degree have cross-cultural discussion groups in the Laboratory School helped to bring about racial harmony and understanding?

		Total %	Black %	White %
[3]	The discussions have a great positive effect on all segments of the student body	6	8	4
[9]	The discussion groups have had a great positive effect on those participating in them	18	13	22
[24]	The discussion groups have had some positive effect	47	50	44
[10]	The discussion groups have had very little effect on anyone	20	17	22
[0]	The discussion groups have had a negative effect	--	--	--
[5]	Other	10	13	7
[0]	No response	--	--	--

(Looking beyond the reluctance to give positive credit to the cross-cultural groups, we should note that 71% of the total group did feel that some desirable results were gained from the cross-cultural groups. Only 20% of the students felt the gains to be minimal while none felt that the discussions had a negative effect.)

10. What is the greatest source of racial disunity in the Laboratory School?

		Total %	Black %	White %
[9]	Influence of parents	18	17	19
[15]	Not all students live in the same community	29	33	26
[5]	Possible loss of friendships if seen associating inter-racially	10	13	7
[6]	Other	12	8	15
** [15]	Other	29	25	33
[1]	No response	2	4	--

(In several ways, Item 10 constitutes a problem for analysis. As you can see, the "other" category, which was added, has a significant percentage of students whose responses are counted here. This occurs as a result of the high incidence of checking both of the first two items thereby making it advisable to count these responses as "other".

Nevertheless, we can see that 18% of the students did feel that racial disunity within the school could be attributed to parental influence. 29% of the students attributed disunity to the fact the students lived in different communities.

These two categories combined with the "other" category which contains approximately some thirteen (13) students who checked both categories, amount to almost 76% of the students responding to this query.

Only 10% of the students cited loss of friendship with peers as a source of racial disunity, and this was a more noticeable concern among black students.

**See Page 9.

11. To what degree have the counselors been sensitive to your ideas?

		Total %	Black %	White %
[21]	Very sensitive	41	46	37
[21]	Moderately sensitive	41	42	41
[3]	Not sensitive	6	4	7
[3]	Other	6	--	11
[3]	No response	6	8	4

12. Do you feel comfortable (at ease) with the counselors?

		Total %	Black %	White %
[20]	Very comfortable	39	33	44
[25]	Moderately comfortable	49	58	41
[3]	Uncomfortable, uneasy	6	8	4
[2]	Other	4	--	7
[1]	No response	2	--	4

13. Do the counselors seem up-to-date?

		Total %	Black %	White %
[0]	Old ideas, old-fashioned	--	--	--
[24]	New ideas, modern	47	38	56
[23]	Flexible points-of-view	45	58	33
[3]	Other	6	--	11
[1]	No response	2	4	--

14. Do you feel that most of the <u>others</u> in the cross-cultural discussion groups expressed themselves openly and honestly?

		Total %	Black %	White %
6	Very open and honest	12	8	15
28	Moderately open and honest	55	71	41
12	Held back, faked their real feelings	24	21	26
5	Other	10	--	19
0	No response	--	--	--

15. Do you feel that you expressed yourself openly and honestly in the cross-cultural discussions groups?

		Total %	Black %	White %
18	Very open and honest	35	33	37
26	Moderately open and honest	51	58	44
5	Held back, faked their real feelings	10	8	11
2	Other	4	--	7
0	No response	--	--	--

(Item 15 questions personal honesty in the cross-cultural groups. Here 35% of the students felt they were very open and honest. This compares with 12% on an identical foil in Question 14 which is similar except that it questions openness and honesty of others in the groups. This suggests that some individuals were unable to communicate to others their openness and honesty.

16. (Black students only. White students should skip this item and go on to Question 18.)

Do you feel that most of the white students expressed themselves openly and honestly in the discussion groups?

		Total %	Black %	White %
[2]	Very open and honest	8	8	--
[12]	Moderately open and honest	50	50	--
[9]	Held back, faked their real feelings	38	38	--
[0]	Other	--	--	--
[1]	No response	4	4	--

17. (Black students only.) Do you feel that most of the black students expressed themselves openly and honestly in the discussion groups?

		Total %	Black %	White %
[9]	Very open and honest	38	38	--
[12]	Moderately open and honest	50	50	--
[1]	Held back, faked their real feelings	4	4	--
[2]	Other	8	8	--
[0]	No response	--	--	--

(Items 16 & 17 refer to black students' impressions of white students' openness and honesty in the cross-cultural groups. Here it can be seen that black students viewed themselves to be considerably more open and honest (38% in the very open and honest category) than they viewed the white students (8%). Only 4% of the black students perceived faking of real feelings on their part as compared with their perception that 38% of the white students faked feelings. We can see here that black students viewed themselves to be more open and honest in these discussions than were white students. They were suspicious, to a degree at least, of the commitment on the part of their white counterparts to communicate honestly.)

18. (White students only. Black students should skip this item and go on to Question 20.)

Do you feel that most of the black students expressed themselves openly and honestly in the discussion groups?

		Total %	Black %	White %
[4]	Very open and honest	15	--	15
[14]	Moderately open and honest	52	--	52
[5]	Held back, faked their real feelings	19	--	19
[4]	Other	15	--	15
[0]	No response	--	--	--

(Comparing Item 17 with Item 18, we see how black students viewed their participation and how white students viewed that same participation. Black students saw themselves being very open and honest by 38% as compared with 15% as perceived by white students. In the "moderately open and honest" range, there is almost consensus. 50% of the black students saw themselves as being moderately open and honest while 52% of the white students saw them as such. On the other hand, only 4% of the black students viewed themselves as holding back and faking their real feelings while 19% of the white students felt this to be the case.)

19. (White students only.) Do you feel that most of the white students expressed themselves openly and honestly in the discussion groups?

		Total %	Black %	White %
[4]	Very open and honest	15	--	15
[17]	Moderately open and honest	63	--	63
[2]	Held back, faked their real feelings	7	--	7
[4]	Other	15	--	15
[0]	No response	--	--	--

(For a comparison of black students responses to the same question, refer

to Item 16. Here it can be seen that only 8% of the black students, as compared with 15% of the white students, felt that white students had been very open and honest in these discussions. 50% of the black students, as compared with 63% of the white students, felt that white students had been moderately open and honest. On the question of holding back or faking, 38% of the black students, as compared with 7% of the white students, viewed white students as holding back or faking their feelings. It could be inferred from this data that, on the whole black students seemed more suspicious of white students than was the reverse. Further manifestations of this feeling can be seen in comparing the foils relative to "holding back or faking" in Items 16 and 18. Black students viewed 38% of the white students as holding back or faking, as compared with 19% of the white students having a similar view of the black students.)

20. Would you like to participate in a cross-cultural group again?

		Total %	Black %	White %
44	Yes	86	79	93
3	No	6	8	4
4	Other	8	13	4
0	No response	--	--	--

(The overwhelming response is "yes" to this query. It should be noted, however, that slightly less enthusiasm is evident on the part of black students. Although black students initiated these discussions, the absence of complete facility in verbal exchanges may have contributed to some negative feelings.)

21. Do you think there should be cross-cultural discussion groups next year?

		Total %	Black %	White %
48	Yes	94	92	96
10	No	--	--	--
3	Other	6	8	4
0	No response	--	--	---

(The overwhelming affirmative response to his item seems perplexing and appears contradictory when it is observed that these discussions were not viewed to be pivotal in Item 7 and to a modest degree in Item 9. However, it can also be observed that Item 7 is perhaps not explicit enough so as to convey to students whether or not cross-cultural discussion were (or were not) to be considered as that which is "naturally achieved" as opposed to that which is not naturally achieved.)

22. Do you feel that other teachers should be involved in the cross-cultural discussion groups?

		Total %	Black %	White %
33	Yes	65	63	67
14	No	27	29	26
3	Other	6	6	7
1	No response	2	2	--

23. Do you feel that the principal should be involved in the cross-cultural discussion groups?

		Total %	Black %	White %
27	Yes	53	54	52
17	No	33	33	33
5	Other	10	4	15
2	No response	4	8	--

24. Since you have been involved in the cross-cultural groups, how has your attitude changed towards fellow students who are racially different from yourself?

		Total %	Black %	White %
14	More tolerant	27	13	41
5	Less tolerant	10	17	4
26	About the same	51	54	48
3	Other	6	4	7
2	No response	6	13	--

(Of the respondents on this Item, 27% felt that they had developed a more positive attitude towards those racially different from themselves. We see a wide disparity in the responses of black and white students in this instance. Of this 27%, only 13% of the black students expressed positive feelings as compared with 41% of the white

students. 19% of the students felt that they were less tolerant following cross-cultural discussions. Again, black students indicated a higher inclination towards this view, 17% (or 4) of them felt this way as compared with 4% (or 1) of the white students. This response should, however, be contrasted with the responses to Items 20 and 21. On the positive side, any change of attitudes towards increased tolerance is a decided gain.)

25. Do you feel that without the cross-cultural groups, racial harmony would have:

		Total %	Black %	White %
7	Lessened	14	8	19
28	Remained as it was	55	63	48
6	Increased	12	17	7
7	Other	14	4	22
2	No response	6	8	4

(Most students did not think racial harmony would have improved without cross-cultural groups. There is a difference in view, however. More white students than black students felt the situation could have worsened.)

26. How should the cross-cultural groups operate?

		Total %	Black %	White %
19	Mostly talk (Discussions)	37	25	48
15	Mostly other activities	29	42	19
13	Other	25	21	30
4	No response	8	13	4

(Responses to this item gives some insight as to the source of dissatisfaction on the part of black students. Their enthusiasm for discussion is not extremely high. 25% of the black students expressed a preference for this mode of interaction as compared with 48% of the white students.)

FACULTY QUESTIONNAIRE

Questionnaire Responses and Analysis

The following questionnaire was designed to survey the attitudes of the secondary faculty and administration at the Malcolm Price Laboratory School concerning the effectiveness of cross-cultural groups. Due to the lateness in the school year when it was administrated, a complete survey of the faculty was not possible. Since the number of returned questionnaires was less than fifty per cent, the quesionnaire or its compiled results cannot be considered scientifically valid. The purpose then for incorporating it into the findings was to give the reader a sample of how faculty felt about the cross-cultural groups at the Laboratory School. Those individuals who did respond represented all of the major academic areas in addition to the library and high school administration.

Since some faculty members checked more than one response category, especially in items six and seven, the percentages for each question was computed on the number or responses made to that particular question, not according to the number of instructors responding to the questionnaire. The percentages have been rounded off to the nearest whole number; therefore, some totals may equal 99 or 101.

1. Your subject area and grade:

   All major academic areas, library, and high school administration; grades seven through twelve represented.

2. How do you feel <u>now</u> with regard to a part of Waterloo being in the Laboratory School attendance zone?

(12)	Think it is a <u>good</u> idea	71%
(1)	Think it is a <u>bad</u> idea	6%
(4)	No response	23%

3. How would you rate race relations within the Laboratory School compared to race relations outside of school?

(4)	Race relations are <u>better</u> in the school	23%
(1)	Race relations are worse in the school	6%
(11)	Race relations are <u>about the same</u> in the school and outside of school	65%
(1)	No response	6%

(It is significant to note that most of the faculty (65%) felt that racial harmony cannot be truly achieved within the school system even with cross-cultural dialogue until society has adopted a more humane attitude toward different racial and ethnic groups. School was seen in a realistic light, not shaded by utopian ideas.)

4. Do you feel that racial harmony within the school can be achieved by leaving it to the students--that is, the students will naturally achieve this by themselves?

(4)	Yes	23%
(12)	No	71%
(1)	No response	6%

5. Do you feel that cross-cultural discussion groups have a useful part to play in a multi-racial school?

(14)	Yes	82%
(0)	No	-
(1)	Other	6%
(2)	No response	12%

6. To what degree have cross-cultural discussion groups in the Laboratory School helped to bring about racial harmony and understanding?

(2)	The discussions have had a great positive effect on all segments of the student body	11%

(4) The discussion groups have had a great positive effect on those participating in them 22%

(6) The discussion groups have had some positive effect 33%

(0) The discussion groups have had very little effect on anyone -

(0) The discussion groups have had a negative effect -

(6) No response 33%

(The significance of this item becomes apparent by the absence of any faculty seeing a negative effect by cross-cultural groups; instead the faculty either saw some positive influence or else felt that they were not in a position to observe a change as illustrated by 33% not responding. The first and second responce categories were in effect overlapping; thus, one faculty member checked both.)

7. What is the greatest source of racial disunity in the Laboratory School?

(5) Influence of parents 18%

(12) Not all students live in the same sommunity 46%

(3) Possible loss of friendship if seen associating inter-racially 12%

(4) Other 15%

(2) No response 8%

(Most of the instructors felt that the greatest source of racial disunity in the Laboratory School was a combination of the factors listed not just one of them; this accounted for the twenty-six responses. However, in keeping pace with the prevailing attitude of society concerning busing, the faculty (46%) felt that the greatest cause of disunity at the Laboratory School was the fact that all the students did not live in the same community.)

8. Do you think there should be cross-cultural discussion groups next year?

(14) Yes 82%

(0) No -

(1) Other 6%

(2) No responses 12%

(Probably the most significant aspect of this survey was the fact that 82% of the instructors and administrators surveyed felt that cross-cultural discussion groups had a useful part to play in a multi-racial school and 82% felt that cross-cultural groups should be continued next year--comparison of items five and eight respectively.)

9. Do you feel that teachers should be involved in the cross-cultural discussion groups?

(8)	Yes	47%
(6)	No	35%
(3)	No response	18%

(An interesting comparison arose between items four and nine. While a majority of faculty (71%) felt the students alone could not achieve racial harmony within the school, their belief did not lead them to a definite commitment of themselves to assist by being involved in cross-cultural groups (47% versus 35% with 18% not responding).)

10. Do you feel that without the cross-cultural groups racial harmony would have:

(6)	Lessened	35%
(4)	Remained as it was	24%
(3)	Increased	18%
(4)	No response	24%

(Only six people (35%) of those surveyed felt that racial harmony would have lessened within the school system without the functioning of cross-cultural groups. While 24% felt that racial harmony remained the same, 18% felt race relations would have increased without the cross-cultural groups. When this item is compared to items five and six, a contradiction appears: The 82% in item five who felt cross-cultural groups had a useful part to play in a multi-racial school seemed to diminish to 35% in item ten; the total lack of negative response in item six for the degree the cross-cultural groups had helped to bring about racial harmony was in direct contradiction to the 18% who now felt that racial harmony would have increased without cross-cultural groups.)

Although an overwhelming number of faculty members supported the idea of cross-cultural groups, the primary objection to the cross-cultural groups seemed to be that the faculty "weren't well informed as to what was taking

place in the cross-cultural groups and many wished to know what was the outcome of these groups." Better communication between the counselors and teaching staff would rectify this complaint. In conclusion, it is apparent that the faculty and administration surveyed recognized the merits of cross-cultural groups as a meaningful vehicle for establishing and maintaining racial harmony in a multi-racial school system.

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